596 expenses, or taxes, of the family members and to see to it that their immediate personal needs in food and clothing are taken care of. His supervisory activity takes up so much time that he sometimes does not take an

[462] active part in the field labor. Nevertheless, it is his privilege as gazda to initiate every important male activity, the selection of seed, the plowing, sowing and harvesting. He consumes the first and choice bite of every product and is the first to use new equipment, even the new dishes. In vineyard areas he runs the cellar and distributes the wine. Undisputed master at home, the gazda is also the high priest of the family, officiating at many superstitious ceremonies aimed at the assurance of a plentiful crop.

Upon the death of the head of the household, his heirs may split the family farm or they may elect to stay together, in which case a new gazda is chosen among them.

596 562 The wife of the master, the gazdasszony, is second in rank, as is

[783] clearly indicated by her functions in several superstitious practices. For example, on Christmas Eve, the gazda lights a fire in the out-buildings in order to purify them, while the gazdasszony feeds the animals. Depending upon the region, she may or may not lose her prerogatives after the death of her husband and the election of a new gazda. If she dies first, the gazda

selects a new gazdasszony among his daughters-in law. The gazdasszony 596 562 [462]
determines the duties of each female member of the family (cooking and distributing food, crafts, especially spinning, poultry raising, etc.) and disposes of the profits gained from these activities.

The family house is divided among the members of the family. In 596 513
principle, the main living room belongs to the gazda and gazdasszony, but if they are poor, others may live in the same room. Here everyone has his own bed, chest and corner for the cleaning (~~eventually~~ possibly whitewashing) for which he is responsible. However, in most cases, there is at least another room in the building which then belongs to the other members of the family. As a rule, men do not sleep in the house, but on the porch or in the stable; the elder people use the main living room and the womenfolk--daughters and daughters-in-law of the gazda--the second room (hamra, kisház). If there is only one married son, he and his wife take over the small room completely; when several sons bring in their families, they may simply add new units to the family house.

If the family becomes too large or the wives of the brothers too 596
quarrelsome among themselves, the men may decide to separate and to divide the family farm. If friendly agreement cannot be unanimously reached, they resort to vdlakozás, i.e. the division of the holdings into as many more or less equal shares as there are males, and a subsequent drawing of rods

WW-1h-11

The belief of the Magyars in man's survival beyond the grave 775
originates in pre-Christian times; it is deep-rooted and generally 763
accepted. Death, therefore, is not necessarily a cause for sorrow.
In his last minutes, the dying person, stretched out on the floor
of the main living room, calmly takes leave from his family and
friends who, in turn, entrust him with messages to be delivered to those
he is about to join. The preparation of the corpse is the duty of 764
women, who outfit the dead in his wedding attire or best outfit (in [462]
some regions, harta e.g., in white). In the coffin (mostly black
but also blue, red, or green) they place food, tobacco, favorite tools,
or toys, if the dead person was a child. The grave itself always
faces east. The burial ceremony is followed by the tor which is to-
day a simple banquet, but which used to be until quite recently an
occasion of joyful celebration. This feast, as with all of the Ob- [769]
Ugric peoples, actually served the purpose of entertaining and pro-
pitiating the spirit of death.

Customs connected with marriage show surprising parallelisms 766
with burial customs. Deceased spinsters are often buried in a wedding
outfit and, in some regions, a young man who died before having a chance
to get married will be given a symbolic bride who, clad in wedding
attire, accompanies him to the grave and is supposed to mourn him as

796

claimed it, instead, the Day of the Constitution (of the People's Republic).

October 31, Reformation Day, is celebrated by the Protestant population. On All Souls Day, November 2, the population honor [769] the deceased, visiting graves and lighting candles on them.

At Christmas time, nativity plays are performed (cf. Sub- [431] paragraph 1i) by the youth of the village (betlehemesek) and gifts are exchanged. The custom of the Christmas tree has begun now to spread out from the cities where it has been most common.

Special family holidays are birthdays, saint's days and, in winter the day of pig slaughtering.

512

The daily routine of the Magyar peasants is quite simple: during the months of increased activity, i.e. from May to October, they get up early, about 4:00 A.M. and feed the cattle and domestic animals before having breakfast themselves. At 6:00 or 7:00 A.M. they go out to the fields where they work until noon and then eat the lunch which they carry with them. Except in Transdanubia, women [462] also go out to the fields so that the villages of the Great Plains look deserted in daytime during the season. Shortly before sunset, the peasants return home to feed the animals and have their dinner.[1]

1 [see cat. 116, pp. 106-107 --Analyst]

homes. Many of them would perhaps buy these commodities today if 461
the purchasing power of their products would permit them to do so. The existence of their elders and forefathers was not a bit easier either; hard work and rare leisure is, as they believe, their natural inheritance, and, as long as this hard work provides their livelihood, they do not think of revolting against it.

The Hungarian peasants are extremely hospitable and live a 574
gregarious social life. Among the many customs connected with receiv- 576
ing and entertaining, the few selected below are only random examples:

Guests, after entering the courtyard, do not knock on the door but wait until they are noticed and invited to enter. The men shake hands. The guest is then offered a choice seat in the main living room, which is generally the one opposite the door. Each drink consumed during the visit must be toasted to someone's health. Upon leaving, the guest is accompanied by the host to a distance determined by the prestige and position of the visitor.

During the winter months, the women assemble in the evening 462
to do handwork or spinning. This is always an occasion to tell tales, 221
jokes, to sing and to play games.

438
178 however, accommodates a number of different activities.

In varying degrees, only three important branches of the home industry seem still to be alive: rushwork, spinning and weaving, and pottery making.

285 Native bulrush and reed furnish the material for the countrywide rushcraft. This work is performed by the men, who, with diversified techniques of plaiting and weaving, produce rush baskets and mats for various purposes. Ductile twigs and rods of willow, birch and hazel may also be used, especially for bigger orders, such as fencing.

286 Early in this century it was anticipated that competition from the textile industires would destroy the native craft of spinning and weaving. Nevertheless, the shortage in labor and raw materials brought about by the two world wars and the present scarcity of manufactured goods have served to prolong the life of this craft. Spinning and weaving have long been an exclusively female occupation. The usual steps are followed by the women in the processing of hemp and flax (rarely nettle): gathering, steeping, rinsing, drying, dressing and combing, followed by spinning on a distaff (guzsaly) or on a spinning wheel (rokka). The thread is further processed before being woven on the loom. Implements used in this home industry, the distaffs, spinning wheels, looms and swingles, are often hand-made.

[462]

∞ The rich abundance of potter's clay throughout the Danubean basin,

464 workers. In the Five Year Plan the country needs 650,000 new workers for the realization of the tasks before it, and part of this tremendous number of workers is being trained by Ferenc Gergely and his fellow workers with affection and patience and the ambition to turn out skilled workers worthy of their masters.

462 Among Ferenc Gergely's apprentices the most skillful is Mrs. Istvan Kincses. She is a diligent and ingenious young woman who came to the capital from the country. For a while she busied herself at home, in her little household, but when she saw that all careers are open to women as well as to men and that no differences are made between men and women as far as work and wages are concerned —she decided to become a skilled worker. She has been [814] working with Ferenc Gergely for almost a year, and four times a week she attends evening classes of the Secondary School for Working People. This new type of school was instituted by the People's Democracy for those who in the past had no opportunity to study and now want to make up for lost time without, however, giving up their work.

Mrs. Kincses will soon be a skilled worker or even a stakhanovite, clever and ambitious as she is. Or a technician or even an engineer if she wins her matriculation certificate at the Workers' School and decides to continue with her studies. Her future is in her own hands. Women are no longer inferior, badly paid workers in Hungary, a kind of "ersatz-manpower," as they used to be in the past. She has the same rights and the same opportunities her male fellow workers have. There are tens of thousands of working women in every branch of industry, in every factory and plant, in transportation, in the offices and in public administration, in the fields of education, arts and sciences, who do their jobs and are paid the same as the men.

562 745 The people's state takes particular care of its working women. As provided by law, they are entitled to three months maternity leave with full pay, or, should their